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troublesome to others, so that it may be repressed without pity; inseparable from social life and yet insufferable to society. These essays furnish the most thoroughgoing analysis of the sources and effects of laughter we have yet had.

THE RELIGION OF SCIENCE. By JAMES W. LEE. New York: Fleming H. Revell Company, 1912.

None who follow the fluctuations of religious thought can have failed to note the reaction in the last quarter of a century from materialistic philosophy. Not only has there been a renaissance of wonder, a great revival of confidence in the mystic realities of experience, but a continuous growth toward a newer interpretation of age-old dogma which should bring it in line with the facts of the spiritual life. Of this latter attitude, James W. Lee is an eloquent exponent.

The author points out that religion is the only subject concerning which every person exercises the privileges of private interpretation. If a bank clerk were suspected of entertaining opinions about the multiplication table not held by the directors, says the author, he would be asked to resign his position. In all matters of verifiable and tangible fact this is naturally so, and the author would seem somewhat to overlook the difficulties of making a science of the subtle and secret relations of the soul to its Creator. Religion, he concedes, is the only important reality left unsystematized by the scientific method. He is disturbed that though we receive our theories of the stars from astronomers, and of the elements from chemists, we accept or reject the conclusions of theologians according as they tally with our private experience. The author believes, however, that it is possible to build a theological system large and comprehensive enough to contain universally valid knowledge of the realities of religion, and that the time to do so is at hand. Theology, he believes, if constructed in accordance with the principles of the scientific method, will become a science for religion, in the same way that astronomy is a science for the stars. Perhaps a spiritual truth can never be quite so static as a physical one. The wind of the spirit bloweth where it listeth, and spiritual facts, being of the very essence of life, are a continuous growth. The realities of religion, it is true, can never be settled by vote, as Bertrand Russell says the pragmatists settle philosophical truths, but must always be judged by their fecundity. By their fruits ye shall know them, and nothing will ever convince men of spiritual truth but the fruits of the spirit. A transformed life is a reality, and whenever any religion can show that it has power to transform human nature into divine nature, self-preservation into love and self-sacrifice, it will prevail.

The author explains that what he means by a science of religion is such an intellectual construction as will enable us to store our conceptions of spiritual realities in a house equal in style to the other buildings in the city of universally valid knowledge. What he means by the religion of science is Christianity, because he finds it to be a perfect expression and complete realization of the idea which students of religion tell us is at the bottom of all religions.

The most valuable contribution in the volume is the author's final plea in the last chapter for a race with unified interests.

"Nothing less than commercial, intellectual, ethical, and spiritual unity is to be the final outcome of man's career on earth, for the simple reason that unity is the essential, fundamental fact at the bottom of life."

This idea is in direct line with the great mass of modern speculation; with that noble conjecture of the judicious Hooker that "God is not only one, but very oneness." Is not Browning saying the same thing when he writes:

"When all mankind is alike perfected,
Equal in full-blown powers—then, not till then,
I say begins man's general infancy.

Then shall his long triumphant march begin,
Thence shall his being date."

Indeed, when all men bring forth the fruits of the spirit, which are love and self-sacrifice, we shall have a religion of science.

ST. FRANCIS OF ASSISI. By JOHANNES JØRGENSEN. New York: Longmans, Green & Co., 1912.

There are many lives of St. Francis, but nothing of modern date can quite bring to mind the wondrous personality of the great saint as do the old books—the *Life*, by St. Bonaventura, the *Legend of the Three Companions*, the two lives by Thomas of Celano, the *Little Flowers of St. Francis*, the *Mirror of Perfection*, and the *Sacrum commercium*. All these books, except Thomas of Celano, come now in the handy little Temple edition. For English readers the definitive and final biography must still be that of Sabatier. Practically all the necessary sources were reached by him, and whatever details needed revising could easily have been done in foot-notes. Sabatier had every equipment for his task: a liberal mind, temperamental understanding, leisure, and supreme devotion. He gave thirteen years to his work, and when done it was the final authority on the subject.

As we open Jørgensen's book our taste is at once offended by the silly and sentimental picture of St. Francis by Spagnoletto, used as frontispiece. It is as unrepresentative a portrait as could have been chosen. There is a well-established tradition of St. Francis's features; a tradition followed by Giotto, Lippo Lippi, Fra Angelico, and Gozzoli. One of the most beautiful and perfect portraits of the saint is Lippo Lippi's, in the National Gallery picture entitled "St. John the Baptist and Six Saints." For some reason this portrait is never reproduced in Franciscan literature.

The disquieting error of taste that dictated the frontispiece is offensive also in the style of the book, with its pseudo-realistic details. On the first page one is assured that St. Francis, during his convalescence, "lay on one side of the wide bed while the other was made up for him." Evidently the author's experience of modern hospitals was greater than his medieval learning. He also supplies us with long imaginary conversations between Francis and his mother. The whole attempt to force vividness by inaccuracy is painful and annoying. The scholastic notes at the back of the book, while valuable to a Franciscan student, are cumbersome in form and awkward in setting.

The English into which the volume is translated is unscholarly; the